

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلِهِ عَلَى سُبُلِ الْكَيْمِ

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AFTER-EFFECTS OF THE GREAT WAR

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(Continued from October (1930), "Islamic Review," p. 350.)

12. PROGRESS OF SCIENCE UNDER ISLAM

THE Prophet Muhammad said: "*Al-'Ilm Farīzatun 'alā Kullī Muslimin wa Muslimatin*" ("Knowledge is obligatory on every Muslim man and woman"). The Qur-án says: "He who has been gifted with the knowledge of science (*hekmat*), has been gifted with a great blessing (*khairan kasīra*)."
 In the days of the Prophet, China had the reputation of being a place for scientific knowledge; therefore he urged his followers to go in search of knowledge there. Now the best technological and scientific knowledge can be acquired in Europe. Muslims should go there to get it. For Muslims, knowledge, as Muhammad has said, is their lost property and should be recovered wherever found, be it in America, Japan, Germany, anywhere on this earth, even in Mars or the Moon. Muhammad's own prayer was "*Yā 'alīmu 'allimnī*" ("O Thou who hast all knowledge grant knowledge to me"). The Holy Qur-án itself

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has commanded Muslims to go about the world in search of knowledge and to get practical lessons from other peoples and nations. "*Qul sīrū fi 'l-Ardi.*"

While the Prophet of Islam made the acquirement of knowledge a duty for every man or woman, all the Christian priests, like the Hindu Brahmans, proscribed knowledge for others and confined it selfishly to themselves, as knowledge conferred power. A Muslim poet has encouraged it by saying: "*Ki be ilm na twan Khuda rā shinākht*" ("Without knowledge it is not possible to know God Himself"). About thirty years ago I urged Muslims, in a pamphlet entitled *Haqīqī Taraqqī* ("Real Progress"), to devote themselves wholeheartedly to scientific studies. The Great War has, undoubtedly, produced all the world over a "scientific temper," as the Rev. F. R. Williams has said. That temper is fatal to Christianity, fatal to Buddhism, fatal to Hinduism, fatal to all other religions of the world except Islam. Muhammad himself, over thirteen centuries ago, tried to produce the healthiest "scientific temper" as he produced the best religious mood. *And Muhammad never tried anything which he did not fully accomplish.* The "scientific temper" produced by Muhammad at a time when the whole world was a prey to gross superstitions and was afraid of the scientific truths resulted, in only a short time, in producing among Muslims masters in every branch of science.

Draper says: "I have to deplore the systematic manner in which the literature of Europe has continued to put out of sight our scientific obligations to Muhammadans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever."

The Muslims have written their names on heaven itself. Many are the Arabic names of the stars and of the signs of the Zodiac which remain up to this day in their adopted form in several European languages. Nobody can now obliterate the name of Muslim scientists and the record of scientific discoveries and progress among Muslims of old.

*"Aurāqī rozgār pa hamne likha hai nām
Ab āsmān se bhi woh mitāyā na jā'ī gā."*

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Muslim contributions to sciences and arts are numerous and magnificent. The latest achievement of Europeans is the flying machine, but the first two martyrs among the conquerors of the air were Muslims centuries ago. Muslims compiled encyclopedias, such as *The Historical Dictionary of Sciences*, by Muhammad ibn 'Abdu 'l-Lāh of Granada. Usāmah wrote on topography and statistics. He was a brave soldier who was killed in the invasion of France (720 A.C.). Ibn Sīnā (Avicenna, 1037 A.C.), the world-renowned physician whose *Materia Medica* is still in vogue all over India, was the father of the present-day European Medical Science. Averroes (Ibn Rushd, 1191 A.C.), who intended "to unite the doctrines of Aristotle with those of the Koran," discovered the sunspot. Abu 'Osmān wrote on Zoology. Al-Bīrūnī, who travelled to India to make investigations, was an expert on gems. He has left a complete record of his travels. Ar-Rāzī (Rhazes), Al-'Abbās, and Al-Baithār wrote on Botany—the last wrote his valuable book after travelling in all parts of the world collecting specimens. Ibn Zoar (Avenzoar) was an authority on Pharmacy. Al-Bucasis of Cardova was an expert Surgeon, more particularly in the obstetrical branch. In operations on females the services of properly trained women were secured. Abū Jūnus was a great Astronomer. Al-Maimūn had determined the obliquity of the ecliptic. Al-Bategnius and Sābit bin Qurrah determined the length of the year. Alhazan (Abu 'l-Hasan) discovered atmospheric reflection. It was the translation of the works of Muhammad Fargani that introduced astronomy in Europe. Abu 'l-Hasan speaks of tubes, to the extremities of which ocular and object adapters (sights) were attached. These were used at Maragha. Abdu'r-Rahmān Sūfī improved the photometry of stars. Muslims were the first to build observatories in Europe—the most famous was that of Maragha near Taurus, built in 1259. Ibn Jūnus (1008) and Nasiru'd-Dīn Tūsī (later) constructed astronomical tables of great merit. Muslims invented the asterlobe, compass, pendulum, etc. They improved agriculture and introduced into Europe rice, sugar, cotton, spinach, saffron, ginger, mulberry, myrrh, bananas, etc., and nearly all the garden and orchard

fruits; also silk. They introduced the Egyptian system of irrigation by flood-gates, wheels, and pumps. They improved the manufacture of textile fabrics, earthenware, iron, and steel. Innumerable industries flourished under them, like shipbuilding, iron and copper utensils, glass, woollen carpets, cotton clothes, paper, silk, etc. They mastered every art. Chemistry was their own science. In physics they were experts. They introduced algebra and sines and cosines in trigonometry and tangents in astronomical calculations.

Abū Raihān "was the first of the race of men" to construct a table of specific gravities, so was Abu 'l-Hasan to trace the curvilinear path of a ray of light through air. Muslims had invented areometers to measure the temperature. They had several kinds of clepsydras. They had detected the variation in density by heat.

Their contribution to the *Materia Medica* has been very large. They introduced such medicines as alcohol, camphor, ammonia, senna, amaltas, rhubarb, etc. They created up-to-date Pharmacy. The preparations of several drugs and ointments in use in these days are due to them. Apothecaries of Europe still use Saracenic pharmaceutical terms like elixir, julip, syrup, naphtha, arak, etc. Draper says: "In whatever direction we may look, we meet, in various pursuits of peace and war, of letter and science, Saracenic vestiges." Muslim chemists, like their fellow-professionals to-day, prepared emulsions, syrups, ointments, pomades, etc., and Muslim physicians treated smallpox, typhoid, cholera, plague, cataract, hemorrhage, etc., centuries ago on modern lines. Their surgeons "put their patients to sleep" before undertaking painful operations. In the medical line Ibn Sīnā (Avicenna), who wrote on "the Treatment of Leprosy," "Methods of Preparing Diet and Medicine," and on metaphysics, logic, philosophy, physics, ethics, etc., and who anticipated the latest discoveries of the great modern Indian scientist by attributing a kind of "mind" to plants and vegetables, alone stands head and shoulders above all his contemporaries in Europe and Asia alike and can compete favourably with modern physicians in encyclopedic knowledge. The same is the case with Abu 'l-Hasan (Alhazen). Abu

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'l-Hasan (about 1100 A.C.), who is best known to Europe through his "optical works," which have been translated into Latin, was the first to correct the Greek misconception as to the nature of vision, showing by anatomical investigations and geometrical calculations that the rays of light come from external objects to the eye and do not issue forth from the eye. He determined that the retina is the seat of vision and that impressions made by light upon it are conveyed along the optic nerve to the brain. He explains that we see single when we use both eyes because of the formation of the visual images on symmetrical portions of the two retinas. He is perfectly aware that the atmosphere decreases in density with increase of height. He shows the cause of "illusions" and why we actually see the sun and the moon before they have risen and after they have set. He explains the causes of the twinklings of the fixed stars. He explains the nature of twilight. He determines the height of the atmosphere, deciding that its limit is nearly $58\frac{1}{2}$ miles. In his work, *The Book of the Balance of Wisdom*, Abu 'l-Hasan sets forth the connection between the weight of atmosphere and its increasing density. He understands the doctrine of the centre of gravity. He knows correctly the relation between the velocities, spaces, and times of falling bodies. He knows "capillary attraction." The determinations of the density of bodies as given by Abu 'l-Hasan are very near to the determinations of the present age. In the case of Mercury they are even more exact than those of the last century.

Draper, after describing some of the discoveries of Abu 'l-Hasan, says:

"Though more than seven centuries part him from our times, the physiologists of this age may accept him as their compeer since he received and defended the doctrine now forming its way, of the progressive development of animal form."

"Not one of the purely mathematical, or mixed, or practical sciences," says Draper, "was omitted by the Arabs." And this enlightenment and progress in sciences and arts of the Arabs under Islam was at a time "when the Christian

peasant, fever-stricken and overtaken by accident, hied to the nearest saint shrine and expected a miracle."

When I read of the marvellous and almost up-to-date discoveries and inventions of Musulmans I feel disappointed only at one point: Why did they not invent this steam-engine which became one of the great causes of the supremacy of Europe and of the world conquest by it? Muslims knew how to change a liquid into vapour. They did so in pharmaceutical preparations. Alas! they never perhaps applied it mechanically. The point to be carefully noted in this connection is that not one Muslim scientist of old, not even the master-scientists like Abu 'l-Hasan or Bū 'Alī Sīnā (the latter up to this day is called the "Shaikh"), considered any necessity of disbelieving in the faith or tenet or "formalism" of Islam. One and all remained true to Islam in their thoughts and deeds, in their beliefs and in their theories. I have written the above lines as to the scientific advancement of Muslims to impress upon Musulmans of the present day of every country the fact that if they will now go to learn sciences and arts from Europe they will only be taking back some of that learning which they themselves imparted to Europe when it was groping in utter darkness and was immersed in colossal ignorance. With a view to discouraging capitalism Islam has forbidden usury or interest, but I have no doubt that if the Muslims of to-day demand from Europe the full amount of the interest—rather, compound interest—that has been accumulating for centuries upon the knowledge they lent to Europe when it needed that very urgently, not the most orthodox Muslim theologian will disallow that interest. I strongly urge Muslims to TAKE, TAKE, TAKE EVERY ART OR SCIENCE WHICH THEY TAUGHT TO EUROPE—to take it back with interest and even compound interest. But for the sake of all that they love, all that they aspire to, shun, shun, shun, as they would avoid touching a leper or anybody suffering from any deadly infectious disease, those vices and weaknesses of Europe which it has developed in its domestic, social, and even political life through want of any moral or religious check along its marvellous scientific progress and industrial developments.

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13. EUROPE NOT THE BEST MODEL

For Asiatics generally, and for Muslims particularly, Europe does not present the best model in anything except the development of science or mechanical inventions. Its civilization is defective. Its prosperity is like the prosperity or wealth of a robber. Its strength is due to the sucking of human blood.

I have said before, and will say it hundreds of times if necessary, that a blind copying of Europe by Asia and Africa will, instead of raising it, throw it down deep and yet deeper into an abyss. I have shown that there are wise and far-sighted men in America who are dissatisfied with certain aspects of present-day civilization. The same is the case in Europe. While addressing on November 30, 1929, a University Convocation, a Christian European Governor of Judea admitted as follows: "Then," he said, "take the second alternative; a future civilization based on the European or American model. . . . I do not know how far America has arrived at the stage of self-criticism, but in Europe, at all events, we are growing increasingly out of love with our own civilization. It has no doubt much that is admirable, much that we ourselves quite sincerely believe to be better than anything now to be found in Asia; *but it certainly has much also which would have to be purged away* before we could commend it as a model to be followed by others." I have said before, and repeat it once more, that in spite of—rather, because of—the present-day high and tempting material progress and prosperity Europe has achieved, it is doomed to "hell and oblivion" unless some check is put on its ungodliness, immorality, selfishness, conceit, racial intolerance, greed, and the exploitation of others weaker than itself and love of domineering by brutal force and military power those who are not strong enough to retaliate or defend themselves.

I notice with great delight that Muslims are inclined to take a lesson from the Great War. It seems that they have made up their mind to go forward. I am glad to notice that Muslims are determined to re-create a "scientific temper."

I appreciate fully the feverish excitement of certain Muslim rulers of the present time to catch up Europe in its material advancement. I wish them, from the bottom of my heart, all success, all triumph. I quite realize that unless they apply all their energy, all their ingenuity, all their talent to collect a speed or momentum as would make up for the centuries-old slowness which has left them far behind Europe, they will never be able to overtake it. It has gained, now, tremendous advantages over Asia, and unless quite extraordinary efforts are made by the latter it will not be possible to come up to it. I want all Asiatic and African peoples to strain their every nerve not only to catch up European nations in their advancement but also to surpass them. BUT THE QUESTION IS, CAN THEY DO IT? IT IS POSSIBLE ONLY IF EUROPE SLACKENS ITS SPEED OF PROGRESS (WHICH IT SHOWS NO SIGN OF DOING) OR IF THE NON-EUROPEANS DISCOVER SOME NEW MEANS OF DEVELOPING SPEED. In my Urdu pamphlet *Haqīqī Taraqqī*, referred to above, I likened the scientific and material progress of Europe to a rapid train, and I said that the Muslims would have to lay down another railway line if they want to overtake the European train. I say the same again. If Muslim peoples (alas! I have to use the word "peoples" instead of "nation") desire to bring their train to the level, even if not ahead, of the European train they must have a track of their own laid out as quickly as possible. On the same lines two trains can never run level. Either of them will have to keep behind, and the one which will have to keep behind will be the one which has been started later. So, notwithstanding its best effort, the Muslim's or the non-European's train will have to keep behind that of the European unless run on fresh lines. Nay, the prospects are still worse. If the speed of the one behind is over-accelerated, then, even if that does not make the engine burst, even if it catches up the first train, it will end in a disaster by collision. There is another danger if we do not lay down our railway line parallel to that of Europe. As I have said, there is every likelihood of the overheated engine of the European train bursting itself any time because no sufficient cooling arrangements have been

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made, and if ours also runs on the same lines the debris of the European train after its engine has burst will wreck ours also. Therefore I raise the danger signal. I say, speed up yours undoubtedly, make every possible effort not only to come to the level of the European train but to surpass it, but lay down your own track and take every precaution against overheating and bursting the engine. That means that the Muslim progress should be on the lines laid down by Muhammad and under the safeguard of Islam if Muslims mean to lead Europe again in every walk of life—religious, social, political, scientific, or industrial.

The Great War has already proved itself a curse to Europe. Hundreds and thousands of young, promising men have been butchered. The struggle for existence has become keener. Unemployment has increased. Taxes have increased. Population has decreased. Nation-destroying vices are raging all over Europe as all over America. I can foresee that it will prove a greater curse to Europe later on, notwithstanding the fact that it has been instrumental in increasing scientific and industrial activities and given greater attention to the needs of the workers and Labourites. The Great War has frightened Europe and it wants to stop future wars between Europeans. If it succeeds in that, the love of living a luxurious life will increase. Its greed and appetites will increase. Its selfishness will increase. Its possessions will grow more uncontrollable and its irreligiousness and immorality will induce it more and more to indulge in destructive vices.

On the other hand, the Great War can prove itself a blessing to the Asiatics and particularly to Muslims. It has already awakened them from their deep slumber. It has brought home to them their helplessness against Europe which is better armed, better organized, more rich and more intellectual. Europe's exceptional progress in science and industries has given it a dominating position all the world over. If the Asiatics use their discretion and learn all that is good and useful in Europe and avoid all that is destined to prove fatal to Europe, they will be ready to take the place of Europe when it falls. But if they are indiscriminate, if they adopt

European vices together with its good and useful points, then the Asiatics will destroy themselves far more quickly than Europe will. History has proved that the European vices are far, far more fatal to non-Europeans than to Europeans themselves. Therefore, I beg of my Asiatic brethren, particularly my Muslim co-religionists, to have the Muslim Spain as their model, to have Muhammad as their Teacher. Then and then only will they be once more able to surpass, and even dominate, Europe as they did before. Then they will save Europe itself from a crash as they did before. Then they will save civilization and succeed in giving the modern progress a course, not towards an abyss, not towards "hell and oblivion," but towards the table-land, the oasis of happiness and bliss, brotherliness and good will—towards the goal of a paradise in this life as well as the next. Universal human brotherhood and world-peace can be established under Islam and Islam only.

MUHAMMAD REMAINS THE REAL SAVIOUR OF THE WORLD—THE INTERNATIONAL AND THE PROGRESSING WORLD. All triumph to him and his.

(To be continued)

THE TEACHING OF THE GREAT PROPHET: ITS APPEAL TO YOUTH TO-DAY

By Brigadier-General R. D. B. BLAKENEY, C.M.G., D.S.O.

AMONG the most remarkable effects produced by the Great War is a general disposition to question authority. Especially is this the case where religious beliefs are concerned, and its ultimate expression is to be found in Soviet Russia, where a new creed—Communism—has been enthroned in company with its consort—Atheism.

The youth of a great nation is being brought up in the crassest materialism, denying the possibility of any life other than that in which we now strive and suffer, and repudiating the claims of religion which, in its final expression, is the link binding us to nobler and greater spheres of existence. Old faiths are ruthlessly attacked and ridiculed, the mental effect

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so produced having its repercussion in other lands, where priest and preacher are alike called to show title deeds for their assertion of authority.

Youth demands that such authority be based not only on science, reason, and justice, but that it be supported by a record of success and increasing acceptance since its inception.

Hitherto Christianity has been the main object of attack, but signs are not wanting that ere long the creed of Islam will have its turn, and the following study has been made with a view to seeing how it will stand when the storm breaks.

In the first place we must remember that the rising generation is not in the least impressed by the opinions and dogmas of the schoolmen of intervening centuries; it demands a clear statement of the teachings of the Founder of each creed, and is prepared to jettison the interpretations and glosses placed thereon in the Middle Ages.

The original teachings are sought for, and these, unaided, must stand the closest investigation, not merely from their appeal to justice and common sense, but from the light they throw on present problems and on those of the immediate future. Furthermore, if they can be shown to be but the re-enunciation of great and eternal truths, which have been given out from time to time, under different guises, to suit the progress of humanity, their claim to be of Divine inspiration must be enormously enhanced.

Lastly, they must be simple. It has been said that "anything really effective can be written on the back of an envelope," which terse apophthegm contains a deep and subtle truth.

Our means of conducting the inquiry are twofold. Knowledge can be acquired in two ways: by outward investigation, such as the objective "scientific" method of Western civilization, or by the subjective method, through the process of thinking inwards and using the latent powers of the human organism as the sole apparatus of research. This is the mode of the East, and far too little notice has been taken by the self-confident West of its mighty achievements in the past.

Look, for example, at the great temples and Pyramid of Egypt, built when, so far as can be ascertained, none of the

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machinery for lifting or shaping massive masonry had been discovered! So perfect is the squaring and surfacing of the granite blocks within the Great Pyramid that the proverbial visiting card cannot be inserted between the layers, and sufficient human hands could not have found room round the perimeter of any of the larger blocks to raise them off the ground. The machinery to transport and set them in position must have been of a very high order, otherwise the delicate edges would have been chipped.

Is it possible that the builders possessed means not yet rediscovered by modern civilization?

A glimmer of light is thrown on the possibility of overcoming the force of gravity without physical aids, thanks to the investigations of the late Professor Crawford in 1915-16 at Belfast. He described how weights were lifted, without ordinary mechanical apparatus, by means of a little-known force resident in the human body. It is not inconceivable that the great brains who designed the Pyramid had made almost incredible progress along the lines of subjective research, and that this science was either lost or purposely allowed to fall into disuse.

The latter alternative is quite possible. The inherent danger of power gained by subjective means is its liability to be abused. Only a few human organisms can develop, at our present stage of evolution, the vast latent faculties of mankind. The experience of the East, and particularly of India, shows that protracted and careful training is needed for their successful unfoldment. In Ancient Egypt the few pupils trained in the higher knowledge had achieved their position as a result of a very long period of selection and probation. The method adopted was to stimulate the reflective and contemplative side of the mind, and to gauge the response made by the candidate. He would be shown a symbol, say a crocodile-headed human body, and be told to reflect thereon. The ignorant peasantry having been taught that this was a god, and that it would deal with them in best crocodile fashion if they disobeyed the priests, it would be necessary at the outset to give the pupil a little enlightenment, combined with physical practices akin

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to Yoga. Afterwards he was taught to think inwards and led forward, stage by stage, until his super-normal faculties were awakened. These in many cases attained a high degree of development, and were naturally at the service of the temple fraternity, who profited thereby.

Obviously, this was an excellent scheme from the point of view of a small and highly exclusive sacerdotal caste, but thoroughly bad for human evolution. The priests became less and less spiritual, the favoured few became more and more arrogant, and the wretched masses were kept in gross ignorance and constant fear.

The system wrought its own doom. Real communion with the spiritual world became increasingly rare, and human evolution proceeded along the objective lines of modern material science.

Doubtless it was necessary, for a time, but before the human race can commune with the higher realms both sides of our nature, subjective as well as objective, must be fully working. Hence we see the arrival of great Teachers who endeavoured to rouse mankind and lift it out of the slough of materialism, into which it had fallen, into the realities and powers of the spiritual side. Both the Buddha and the Christ taught the inadequacy of material achievement, but in each case their teachings were subsequently perverted by priestcraft. Priests maintain their power through fear; their trump card is the propitiation of an angry Deity whose terrors are displayed in hideous figures, demonology, and graphic descriptions of hell-fire. As a net result the evolution of man had been arrested by the time the Great Apostle Muhammad appeared and stopped the retrograde movement.

In order to gain some slight conception of the majesty of his achievement we must remember that primitive man is superior to the animal mainly because of his being endowed with the power of concrete thought. He is swayed by the same animal appetites, but in the effort to satisfy them can exert volition over his vehicles. He can think for himself, but his thoughts are entirely self-centred. Civilized man, on the other hand, possesses not only the common sense acquired by

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self-seeking, but exercises in addition the power of abstract thought, without which no investigation of science can be made.

Evolution having been checked, the task of the Prophet was to restart it on proper lines. The system of training an infinitesimal portion of mankind, and of keeping the vast majority in gross ignorance, had led to priestcraft and failure. The masses must first be uplifted, and progress made on the broader foundation so created.

His plan, like everything truly great, was amazingly simple at first sight, but closer examination disclosed its magnificent potential.

The bulk of mankind had to be taught to think in the abstract. Hitherto all was selfish fear and self-protection; the unseen forces of Nature were crudely fashioned into idols, whose grinning malignity demanded propitiation and bribes.

Short indeed was the shrift he meted out to these, and over their misshapen fragments he taught that, as the Divine Power was all in all and on every hand, it could not and must not be limited. Automatically, therefore, men were impelled to think of an abstraction, and encouraged therein by the constant and daily repetition of the fact that Its nature was kindly and merciful.

Thus was their fear-complex reduced and their confidence increased by the equally constant assurance that when the final reckoning came It would be victorious.

In other words, the watchword for all mankind was fearless contemplation of the benign abstract, an uplift of thought hammered home by the muezzin's call, and a stupendous urge towards civilization.

Modern science has disclosed the power of thought, and is fast rediscovering the ancient truth that the subtle worlds are those wherein reality persists, and that in them thoughts are things. When, in the light of this knowledge, we consider how thousands of millions of believers have been building this truth into the subconscious of humanity during the last thirteen hundred years, our thoughts should overflow with gratitude to that Great Messenger for founding this mighty reservoir

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of spiritual force on which the human race may draw in the troublous days to come.

Nor need our gratitude be confined to the achievements of the past, vast as they undoubtedly have been. By far the most important part of the Prophet's message applies to the present and immediate future. Looking round the civilized world of to-day it is plain that the investigation of the psychic realms, with all the danger to be encountered in the process, must be undertaken at no distant date. To explore the ether, the forms of atom and electron, the phenomena of telepathy and telekinesis will soon be out of the range of our most sensitive scientific instruments. Signs are not wanting that the human organism possesses latent and little-known faculties that will admit of the search being pushed farther than can be imagined at the existing state of our knowledge. In other words, the pendulum has again swung towards the acquisition of learning by subjective methods. Therein lie fearful perils, not the least of which being the possibility of securing the most intimate and private information about our fellows without their consent or approval. Should these powers follow the example of radio, cinema, and television, etc., and fall into the hands of those lords of usury—international financiers—the end of personal liberty and the establishment of a most hideous form of servitude may well be at hand.

At this juncture we recall the setting of the Great Apostle's final public address at Mecca. Seated on his camel, his words transmitted to the uttermost fringe of the vast audience by human "loud-speakers," his prophetic voice warned his hearers that this might be his last appearance at the supreme annual festival.

Awed at the prospect they listened while all believers were told that they formed a great brotherhood, and that the honour of his brother must be as dear to each true believer as his own. A more magnificent example of the proper use of the power of auto-suggestion has never been given! To the mind of each believer, rendered ultra-receptive by the solemnity of the occasion, the fact was brought home that he was a man of honour, and that he must behave as such. Consequently

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those who believe in the all-pervading kindliness of Divine Power cannot be guilty of the vile and dishonourable trick of prying into their neighbour's intimate private affairs, even though the unfolding of their psychic gifts has put this power in their reach.

Lastly he enjoined that no believer should take from his brother more than that brother would willingly give. What a condemnation of modern "business methods," with their lying advertisements and dirty tricks to cajole people into spending more than they can afford!

Mankind is fast being divided into two opposing camps, those who believe in domination fortified by fear, and those who believe in uplift and mutual trust.

A vast struggle is impending, the issue must be decided before the subtler forces of nature can be yoked, a veritable day of judgment is at hand.

The opening lines of the Qur-án have proclaimed, and proclaim each day, the inevitable issue, and the time is at hand when the millions of Muslims who occupy the most central position in the whole world shall see to it that the advancement of the human race be no longer delayed or jeopardized.

MUHAMMAD IN THE NEW TESTAMENT

By PROFESSOR 'ABDU 'L-AHAD DĀWŪD, B.D.

VII

THE "PARACLETE" IS NOT THE HOLY SPIRIT

[The learned Professor is open to correspondence on questions which may be suggested by the articles written by him. All letters can be addressed to him care of the Editor, the *Islamic Review*, Woking, England.—ED. I.R.]

IN this article we can now discuss the famous "Paraclete" of the Fourth Gospel. Jesus Christ, like John-Baptist, announced the advent of the Kingdom of God, invited the people to repentance, and baptized them for the remission of their

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sins. He honourably accomplished his mission, and faithfully delivered the message of God to the people of Israel. He was not himself the founder of the Kingdom of God, but only its herald, and that is why he wrote nothing and authorized no one to write the Holy Gospel that was inscribed in his mind. He revealed the Gospel which meant the "good news" concerning the "Kingdom of God" and the "Pereiklitos" (*Περεικλητος*) to his followers, not in writing, but in oral discourses, and in public sermons. These discourses, sermons, and parables were transmitted by those who had heard them to those who had not. Later on it was that the sayings and teachings of the Master were reduced to writing. Jesus was no longer the Rabbi, but the Logos—the Divine Word; no longer the Forerunner of the Paraclete but his very Lord and Superior. His pure and true words were adulterated and mixed with myth and legend. For a time he was expected at any moment to come down from the clouds with legions of angels. The Apostles had all passed away; the second coming of Jesus Christ was delayed. His person and doctrine gave rise to a variety of religious and philosophical speculations. Sects succeeded one another; Gospels and Epistles under different names and titles appeared in many centres; and a multitude of the Christian scholars and apologists combated and criticized each other's theory. If there had been written a Gospel during the lifetime of Jesus, or even a book authorized by the College of the Apostles, the teachings of the Prophet of Nazareth would have preserved their purity and integrity until the appearance of the Periqlit—Aḥmad. But such was not the case. Each writer took a different view about the Master and his religion, and described him in his book—which he named Gospel or Epistle—according to his own imagination. The high-soaring flight of thought concerning the Word; the prophecy about the Periqlit; the inexplicable discourse of Jesus upon his flesh and blood; and a series of several miracles, events, and sayings recorded in the Fourth Gospel were unknown to the Synoptics and consequently to a great majority of the Christians who had not seen it at least for a couple of centuries.

The Fourth Gospel, too, like every other book of the New

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Testament, was written in Greek and not in Aramaic, which was the mother-tongue of Jesus and his disciples. Consequently, we are again confronted with the same difficulty which we met with when we were discussing the "Eudokia" of St. Luke,¹ namely: What word or name was it that Jesus used in his native tongue to express that which the Fourth Gospel has translated as "the Paraclete" (*Παράκλητος*) and which has been converted into "comforter" in all the versions of that Gospel?

Before discussing the etymology and the true signification of this unclassical or rather corrupt form of the Paraclete it is necessary to make a brief observation upon one particular feature of St. John's Gospel. The authorship and authenticity of this Gospel are questions which concern the Higher Biblical Criticism; but it is impossible to believe that the Apostle could have written this book as we have it in its present shape and contents. The author, whether Yoḥannan (John) the son of Zebedee, or someone else under that name, seems to be familiar with the doctrine of the celebrated Jewish scholar and philosopher Philon concerning the Logos (Word). It is well known that the conquest of Palestine and the foundation of Alexandria by Alexander the Great opened up, for the first time, a new epoch for culture and civilization. It was then that the disciples of Moses met with those of Epicurus, and the mighty impact of the spiritual doctrines of the Bible on the materialism of the Greek paganism took place. The Greek art and philosophy began to be admired and studied by the Jewish doctors of the law both in Palestine and in Egypt, where they had a very numerous community. The penetration of the Greek thought and *belles-lettres* into the Jewish schools alarmed their priests and learned men. In fact, Hebrew was so much neglected that the Scriptures were read in the Alexandrian Synagogues in the Septuagint Version. This invasion by a foreign knowledge, however, moved the Jews to make a better study of their own law, and to defend it against the inauspicious new spirit. They endeavoured, therefore, to find a new method for the interpretation of the

¹ Vide *Islamic Review* for January, 1930.

In November 1930 Alfred A. Knopf will publish

THE MEANING OF

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AN EXPLANATORY TRANSLATION

BY

MARMADUKE PICKTHALL

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It may be reasonably claimed that no holy Scripture can be quite adequately rendered by one who disbelieves its message and denies its inspiration. Most previous translations of the Koran have been the work of non-Muslims, often of professed opponents of its teachings. Even the best of them treats it as a curiosity rather than a sacred book, and the translator's attitude is, of course, reflected in the choice of language, as well as in the commentation. This is the first translation of the Koran by an Englishman who is also a Muslim.

Mr. Pickthall is a lifelong student of the Koran, and he began the present work as long ago as the year 1919. He relies entirely on Arabic sources. In the Introduction, and the introductory notes to individual Sûrahs, Ibn Hishâm's recension of Ibn Ishâq's biography of the Prophet—which contains the earliest accounts that we possess—has been followed, with an occasional reference to the much later, much abridged but somewhat more critical biography by Ibn Khaldûn. Among the commentators, Beydawi, Zamakhshari and Al-Jalâleyn; for the occasions of revelation, Wâhidi; and for the authenticity of traditions, Bukhâri, have been chiefly consulted.

[Continued on back page]

SŪRAH XXII

Al-Hajj, "The Pilgrimage," takes its name from vv. 26–38 relating to the pilgrimage to Mecca. This Sūrah is ascribed by some authorities to the Meccan, by others to the Madīnah period. The copy of the Koran which I have followed throughout has the Madīnah ascription, and, as it was copied long before the days of "higher" criticism, and was authorised for use throughout the Ottoman Empire, I retain that ascription. Vv. 11–13, 25–30, 39–41 and 58–60 were, according to all authorities, revealed at Al-Madīnah. Nöldeke, the greatest of the "higher" critics, says that the ascription is justified on account of the importance of the verses in this Sūrah which must, from the nature of their contents, have been revealed at Al-Madīnah, while holding that much of the Sūrah belongs to the last Meccan period.

THE PILGRIMAGE

Revealed at Al-Madīnah

In the name of Allah, the Beneficent, the Merciful.

1. O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.
2. On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).
3. Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;
4. For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.

5. O mankind! If ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind ¹ (of growth).

6. That is because Allah, He is the Truth. Lo! He quickeneth the dead, and lo! He is Able to do all things;

7. And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.

8. And among mankind is he who disputeth concerning Allah without knowledge or guidance or a Scripture giving light,

9. Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.

10. (And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.

11. And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is

¹ Or "every lovely pair." Prof. Ghamrawi who helped me in the revision of the text kept exclaiming on the subtlety and wealth of meaning of every expression used in the Koran concerning natural phenomena. Thus the word "pair" occurs often in the sense of "species," commemorating the fact that every growth of the earth exists as male and female. See particularly XXXVI, 35.—Tr.

Continued from front page]

Annotation and references have been reduced to a minimum so as not to interrupt the reading of the text. His aim is to show English readers the nature and meaning of the Koran as orthodox Muslims see it. He took his finished manuscript to Egypt and spent months there revising his work word by word with expert help, and discussing knotty points with learned Arabs, before handing it to the publishers. Because of the impossibility of conveying the whole force of the original, translations are not viewed with favour by the orthodox, and are held to be lawful only for explanation; they must never take the place of the Koran in Arabic in public worship, for example. When the purpose of this translation was understood to be purely explanatory, it was generally approved, and thus may rank as something like an 'authorized' English version.

No translation can convey the beauty, force and dignity of the original, a thing unique in human history, the very sounds of which move men to tears and ecstasy. But this translation, a glowing and sincere presentment, will give some idea of it. It takes the reader to the very heart of Al-Islam.

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MUHAMMAD IN THE NEW TESTAMENT

Bible in order to enable the possibility of a *rapprochement* and reconciliation of the Biblical truths with the Hellenic thought. For their former method of a literal interpretation of the law was felt to be unworkable and too weak to stand against the fine reasoning of Plato and Aristotle. At the same time the solid activities of the Jews and their profound devotion to their religion often aroused against themselves the jealousy and hatred of the Greeks. Already, under Alexander the Great, an Egyptian priest, Manetho, had written libels or calumnies against Judaism. Under Tiberius, too, the great orator Apion had resuscitated and envenomed the insults of Manetho. So that this literature poisoned the people who, later on, cruelly persecuted the believers in the one true God.

The new method was accordingly found and adopted. It was an Allegorical Interpretation of every law, precept, narration, and even the names of great personages were considered to conceal in them a secret idea which it attempted to bring to light. This Allegorical Interpretation soon arrogated to itself the place of the Bible, and was like an envelope enclosing in itself a system of religious philosophy.

Now the most prominent man who personified this science was Philon, who was born of a rich Jewish family in Alexandria in the year 25 before the Christian Era. Well versed in the philosophy of Plato, he wrote his allegorical work in a pure and harmonious Greek style. He believed that the doctrines of the Revelation could agree with the highest human knowledge and wisdom. What preoccupied his mind most was the phenomenon of the dealings of God, the pure Spirit, with the earthly beings. Following Plato's theory of the "Ideas," he invented a series of intermediary ideas called "the emanations of the Divinity," which he transformed into angels who unite God with the world. The fundamental substance of these ideas, the Logos (Word), constituted the supreme wisdom created in the world and the highest expression of the Providential action.

The Alexandrian School followed the triumph of Judaism over Paganism. "But," as rightly remarks the Grand-Rabbin Paul Haguénauer in his interesting little book *Manuel de*

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Littérature Juive (p. 24), "mais d'elle surgirent, plus tard, des systèmes nuisibles à l'hébraïsme"; indeed noxious systems, not only to Judaism but to Christendom too!

The origin of the doctrine of the Logos is to be traced, therefore, to the theology of Philon, and the Apostle John—or the author of the Fourth Gospel, whoever he be—only dogmatized the theory of the "ideas" which had sprung up first from the golden brain of Plato. As remarked in the first article of this series, the Divine Word means the Word of God, and *not* God the Word. The word is an attribute of a rational being; it belongs to any speaker, but it is not *the* rational being, the speaker. The Divine Word is not eternal, it has an origin, a *beginning*; it did not exist before the beginning except potentially. The word is not the essence. It is a serious error to substantialize any attribute whatever. If it be permitted to say "God the Word," why should it be prohibited to say, God the Mercy, God the Love, God the Vengeance, God the Life, God the Power, and so forth? I can well understand and accept the appellation of Jesus "the Divine Spirit" ("Rūhu 'l-Lāh"), of Moses "the Divine Word" ("Kalamu 'l-Lāh"), of Muhammad "the Divine Apostle" ("Rasūl Allah"), meaning the Spirit of God, the Word of God, the Apostle of God respectively. But I can never understand nor accept that the Spirit, or the Word, or the Apostle, is a Divine Person having divine and human natures.

Now we will proceed to expose and confute the Christian error about the Paraclete. In this article I shall try to prove that the Paraclete is not, as the Christian Churches believe, the Holy Ghost, nor does it at all mean the "comforter" or the "intercessor"; and in the following article, please God, I shall clearly show that it is not "Paraclete" but "Periclyte" which precisely signifies "Aḥmad" in the sense of "the most Illustrious, Praised, and Celebrated."

1.—The Holy Spirit is Described in the New Testament as otherwise than a Personality.

A careful examination of the following passages in the New Testament will convince the readers that the Holy Spirit, not

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only is it not the third person of the Trinity, but is not even a distinct person. But the "Paraclete" foretold by Jesus Christ is a distinct person. This fundamental difference between the two is, therefore, a decisive argument against the hypothesis of their being one and the same person.

(a) In Luke xi. 13 the Holy Spirit is declared to be a "gift" of God. The contrast between the "good gifts" which are given by wicked parents and the Holy Spirit which is bestowed upon the believers by God entirely excludes the idea of any personality of the Spirit. Can we conscientiously and positively affirm that Jesus Christ, when he made the above contrast, meant to teach his hearers that "God the Father" makes a gift of "God the Holy Spirit" to His earthly "children"? Did he ever insinuate that he believed the third person of the Trinity to be a gift of the first person of the Trinity? Can we conscientiously admit that the Apostles believed this "gift" to be God the Almighty offered by God the Almighty to mortals? The very idea of such a belief makes a Muslim shudder.

(b) In 1 Cor. ii. 12 this Holy Spirit is described in the neuter gender (τό πνεῦμα ἐκ Θεοῦ = "the Spirit from God"). St. Paul clearly states that as the Spirit which is in man makes him know the things that appertain to him so the Spirit of God makes a man know the things divine (1 Cor. 11). Consequently, the Holy Spirit here is not God but a divine issue, channel, or medium through which God *teaches, enlightens, and inspires* those whom He pleases. It is simply an action of God upon human soul and mind. The teacher, the enlightener, and the inspirer is not *directly the Spirit* but God Himself. I remarked that Philon was a student of Plato's philosophy. He had never seen Plato, but only learned Plato's philosophy and became a philosopher and a *Platonist*. In the same sense I say Peter the Apostle and 'Alī the Imām received the Holy Spirit of God and became inspired with the knowledge of God—they became *divine*. Just as the philosophy of Plato is *not the Plato*, and the Platonist Philon *not the creator of that specific wisdom*, so Peter and 'Alī were *not God*. They were *divine* because they were enlightened by the Spirit of God.

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St. Paul clearly sets forth, in the passage just quoted, that the human soul cannot discern the truths concerning God but only through His Spirit, inspiration, and direction.

(c) Again, in 1 Cor. vi. 19 we read that the righteous servants of God are called "the temple of the Holy Spirit" which they "receive from God." Here again the Spirit of God is not indicated to be a *person* or an *angel*, but His virtue, word, or power and religion. Both the body and the soul of a righteous believer are compared with a temple dedicated to the worship of the Eternal.

(d) In the Epistle to the Romans (viii. 9) this same spirit that "lives" within the believers is called alternately "the Spirit of God" and the "Spirit of Christ." In this passage "the Spirit" means simply the faith and the true religion of God which Jesus proclaimed. Surely this spirit cannot mean to be the Christian ideal of the Holy Ghost, viz. another third of the three. We Muslims always wish and intend to regulate our lives and conduct ourselves in accordance with the spirit of Muhammad, meaning thereby that we are resolved to be faithful to the religion of God in much the same way as the Last Prophet was. For the holy Spirit in Muhammad, in Jesus, and in every other prophet was none other than the Spirit of Allah—praised be His Holy Name! This spirit is called "holy" to distinguish it from the impure and wicked spirit of the Devil and his fallen angels. This spirit is not a divine person, but a divine ray that enlightens and sanctifies the people of God.

(e) The Gospel formula, "In the name of the Father and of the Son and of the Holy Spirit," even if authentic and truly prescribed by Christ, may be legitimately accepted as a formula of faith before the formal establishment of Islam, which is the real Kingdom of God upon earth. God Almighty in His quality of Creator is *the* Father of all beings, things, and intelligences, but not the Father of one particular son. The Orientalists know that the Semitic word "*abb*" or "*abba*," which is translated as "father," means "one who brings forth, or bears fruit" ("*ibba*" = fruit). This sense of the word is quite intelligible and its use legitimate enough. The Bible

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frequently makes use of the appellation "Father." God, somewhere in the Bible, says: "Israel is my first-born son"; and elsewhere in the book of Job He is called "the father of the rain." It is because of the abuse of this divine appellation of the Creator by Christendom that the Qur-án refrains from using it. From a purely Unitarian and Muslim point of belief the Christian dogma concerning the eternal birth or generation of the Son is a blasphemy.

Whether the Christian baptismal formula is authentic or spurious I believe there is a hidden truth in it. For it must be admitted that the Evangelists *never* authorize the use of it in any other ritual, prayer, or creed other than that of Baptism. *This point is extremely important.* St. John had foretold the Baptism with the Holy Spirit and fire by the Prophet Muhammad, as we saw in the preceding articles. The immediate Baptizer being God Himself, and the mediate the Son of Man or the Barnasha of the vision of Daniel, it was perfectly just and legitimate to mention those two names as the first and second efficient causes; and the name of the Holy Spirit, too, as the *causa materialis* of the Sibghatu 'l-Lah! Now the divine appellation "Father," before its abuse by the Church, was rightly invoked. In fact, the Sibghatu 'l-Lah is a new birth, a nativity into the Kingdom of God which is Islam. The Baptizer who causes this regeneration is directly Allah. To be born in the religion of Islam, to be endowed with the faith in the true God, is the greatest favour and gift of the "Heavenly Father"—to use the evangelistic expression. In this respect God is infinitely more beneficent than an earthly father.

As regards the second name in the formula, "the Son," one is at a loss to know who or what this "son" is? Whose son? If God be rightly addressed "Father," then one is curious, inquisitive, and anxious to know *which* of His innumerable "sons" is intended in the baptismal formula. Jesus taught us to pray "Our Father who art in heaven." If we are all His sons in the sense of His creatures, then the mention of the word "son" in the formula becomes somehow senseless and even ridiculous. We know that the name "the Son of

Man"—or "Barnasha"—is mentioned eighty-three times in the discourses of Jesus. The Qur-án never calls Jesus "the son of man" but always "the son of Mary." He could not call himself "the son of man" because he was only "the son of woman." There is no getting away from the fact. You may make him "the son of God" as you foolishly do, but you can't make him "the son of man" unless you believe him to be the offspring of Joseph or someone else, and consequently fasten on to him the taint of illegitimacy.

I don't know exactly how, whether through intuition, inspiration, or dream, I am taught and convinced that the second name in the formula is an ill-fated corruption of "the Son of Man," viz. the Barnasha of Daniel (vii.), and therefore Ahmad "the Periqlytos" (Paraclete) of St. John's Gospel.

As to the Holy Spirit in the formula, it is not a person or an individual spirit, but an agency, force, energy (*ἐνεργεία*) of God with which a man is born or converted into the religion and knowledge of the One God.

2.—What the Early Fathers of the Nasara (Christianity) say about the Holy Spirit.

(a) Hermas (Similitude v. 5, 6) understands, by the "Holy Spirit," the divine element in Christ, namely the Son *created* before all things. Without entering into the useless or rather meaningless discussion whether Hermas confounds the Holy Spirit with the Word, or if it is a distinct element belonging to Christ, it is admitted that the latter was *created* before all things—that is to say, in the beginning—and that the Spirit in Hermas' belief is not a person.

(b) Justin—called the "Martyr" (100?–167? A.C.)—and Theophilus (120?–180? A.C.) understand by the Holy Spirit sometimes a peculiar form of the manifestation of the Word and sometimes a divine attribute, but never a divine person. It must be remembered that these two Greek fathers and writers of the second century A.C. had no definite knowledge and belief about the Holy Ghost of the Trinitarians of the fourth and the succeeding centuries.

(c) Athenagoras (110–180 A.C.) says the Holy Spirit is an

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emanation of God proceeding from and returning to Him like the rays of the sun (*Deprecatio pro Christianis*, ix, x). Irenæus (130?–202? A.C.) says that the Holy Spirit and the Son are two servants of God and that the angels submit to them. The wide difference between the belief and the conceptions of these two early fathers about the Holy Spirit is too obvious to need any further comment. It is surprising that the two servants of God, according to the declaration of such an authority as Irenæus, should, two centuries afterwards, be raised to the dignity of God and proclaimed two divine persons in company with the one true God by whom they were created.

(d) The most illustrious and learned of all the ante-Nicene fathers and the Christian apologists was Origen (185–254 A.C.). The author of the *Hexepla* ascribes personality to the Holy Spirit, but makes it a creature of the Son. The creation of the Holy Spirit by the Son cannot be even in the beginning when the Word—or the Son—was created by God.

The doctrine concerning this Holy Spirit was not sufficiently developed in 325 A.C., and therefore was not defined by the Council of Nicea. It was only in 386 A.C. at the second Œcumenical Council of Constantinople that it was declared to be the Third Person of the Trinity, consubstantial and coeval with the Father and the Son.

3.—The “Paraclete” does not signify either “consoler” or “advocate”; in truth, it is not a classical word at all. The Greek orthography of the word is *Παράκλητος*, which in ecclesiastical literature is made to mean “one called to aid, advocate, intercessor” (*Dict. Grec.-Français*, by Alexandre). One need not profess to be a Greek scholar to know that the Greek word for “comforter or consoler” is not “Paraclytos” but “Paracalon” (*Παρακαλῶν*). I have no Greek version of the Septuagint with me, but I remember perfectly well that the Hebrew word for “comforter” (“*mnāḥem*”) in the Lamentations of Jeremiah (i. 2, 9, 16, 17, 21, etc.) is translated into *Παρακαλῶν*, from the verb *Παρακαλῶ*, which means to call to, invite, exhort, console, pray, invoke. It should be noticed that there is a long *alpha* vowel after the consonant *kappa* in the “Paracalon” which does not exist in the “Paraclytos.” In the

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phrase ὁ Παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν ("He who consoles us in all our afflictions") "paracalon" and not "paraclytos" is used. Παρακαλῶ σέ ἐπὶ ἔργον ("I exhort, or invite, thee to work"). Many other examples can be cited here.

There is another Greek word for comforter and consoler, i.e. "Parygorytys" (Παρηγορητής), from Παρηγορῶ, "I console."

As to the other meaning of "intercessor or advocate" which is given in the ecclesiastical word "Paraclete," I again insist that "Paracalon" and *not* "Paraclytos" can convey in itself a similar sense. The proper Greek term for "advocate" is συνήγορος, and for "intercessor" or "mediator" μεσίτης.

In my next article I shall give the true Greek form of which Παράκλητος is a corruption. *En passant*, I wish to correct an error into which the French savant Ernest Renan has also fallen. If I recollect well, Monsieur Renan, in his famous *The Life of Christ*, interprets the "Paraclete" of St. John (xiv. 16, 26; xv. 7; 1 John ii. 1) as an "advocate." He cites the Syro-Chaldean form "Peraklit" as opposed to "Ktighra" "the accuser" from κατήγορος. The Syrian name for mediator or intercessor is "mis'aaya," but in law courts the "Snighra" (from the Greek συνήγορος) is used for an advocate. Many Syrians unfamiliar with the Greek language consider the "Paraqlita" to be really the Aramaic or the Syriac form of the "Paraclete" in the Pshittha Version and to be composed of "Paraq," "to save from, to deliver from," and "liṭa" "the accursed." The idea that Christ is the "Saviour from the curse of the law," and therefore he is himself too "Paraqlita" (1 John ii. 1), may have led some to think that the Greek word is originally an Aramaic word, just as the Greek sentence "Maran atha" in Aramaic is "Mārān Āthī," i.e. "our Lord is coming" (1 John xvi. 22), which seems to be an expression among the believers regarding the coming of the Last Great Prophet. This "Mārān Āthī," as well as, especially, the baptismal formula, contains points too important to be neglected. They both deserve a special study and a valuable exposition. They both embody in

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themselves marks and indications otherwise than favourable to Churchianity.

I think I have sufficiently proved that the "Paraclytos," from a linguistic and etymological point of view, does *not* mean "advocate, consoler, or comforter." Elsewhere I have described this as "barbarous," but I retract that expression and will replace it by "corruption." Ignorance commits many errors. For centuries the ignorant Latins and Europeans have been writing the name of Muhammad "Mahomet," that of Mushi "Moses." Is it, therefore, small wonder that some sturdy Christian monk or scribe should have written the true name *Περικλειτός* in the corrupted form of *Παράκλητος*? The former means the "most Illustrious, Praiseworthy," but the corrupted form means nothing at all except a standing shame to those who have for eighteen centuries understood it to signify an advocate or a consoler.

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Let some Muslims Ponder.

We are much indebted to Mr. S. M. Haffar of Manchester for the following résumé of the situation in Morocco. The Muslims of the world have not as yet, it seems, realized the far-reaching effects of the machinations of the Western peoples, for there are many, especially Muslim Imperialists, who still believe that the religion of Islam and the name of Allah can prosper without a Muslim government. They would do well to read and study the Moroccan question. We hope their minds will be disillusioned. This is not the first time that such a weapon has been used and hurled at Islam by the Christian and materialistic West.

Let Muslims wake up to the danger!

"According to the prominent papers of Cairo, *Al-Manār*, *Al-Fath*, and the *Journal of the Committee of the Syrio-Palestinian Congress*, which reports are confirmed, as well, privately from Morocco,

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" (1) The French Government, having extracted from the young Sultan an Edict, dated Zu 'l-Hijjah 17, 1348 A.H. (or May 16, 1930), published in the *Official Gazette* of Morocco No. 919, in which the Sultan cedes to the French Government his suzerain rights, spiritual and secular, over the Berber tribes of Morocco, is now proceeding with a programme for alienating these sturdy Muslims from Islam and the Arabic language, and thus dividing and debasing what Islam has united and uplifted.

" (2) The measures that have already been started are justified by the French as resting on legal grounds, apart from Imperial reasons. They now consider these Berbers outside the jurisdiction of Muslim law courts and Muslim religious education. They have accordingly closed some Muslim law courts and replaced these by new courts which recognize pre-Islamic tribe customs relating to personal status. They will thus be allowed an unlimited number of wives, the inheritance of women as chattels, to debar women from their right of inheritance, and even to permit a male to marry his sister, etc.

" (3) For civil cases the Berbers are now expected to go to French courts instead of the ordinary Moorish courts.

" (4) They are gradually closing down the schools which teach the Qur-án, and are substituting for them schools run by Catholic priests teaching in French, and imparting to the young Christian dogmas, etc.

" (5) They have prevented the Arab section of the community from communicating with their Berber brethren, except on pain of prosecution and imprisonment.

" (6) As the Moors, Berbers included, have been deeply agitated over this affront to Islam, demonstrations were severely dealt with, meetings were prohibited, papers from abroad confiscated, and defiant youths and aged men imprisoned. Yet they still meet in the mosques and offer special and urgent prayers to God to protect them from their *protectors*. They are agitated to the depth of their soul.

" (7) The Christian Churches in Morocco are reported to have held special Thanksgiving Services when this Edict was

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published, and the Education Department, under the direction of a famous bigoted Catholic, has secured funds in the French Budget for financing a big programme for proselytizing these mostly ignorant Berbers.

“The above facts are being broadcast in all Muslim countries by responsible people. I have a copy of a manifesto, published by the leading Ulemas and Heads of Muslim organizations in Cairo, warning Islam of the danger of this pernicious French scheme. It is therefore the duty of every Muslim to acquaint others with this French move, and make our voice heard in protesting against it. Muslims should investigate the matter and take suitable measures: and letters should be written to the Press inquiring whether such a thing is possible in this age.

“French Imperialism is noted for its ruthless militarism, and disintegrating tactics. In Tunis they are still trying hard to alienate the Muslim from his religion by offering him French citizenship if he surrenders his Muslim personal status. Here they have partially succeeded, but Algeria has suffered most. Muslim life does not exist there except away from civilization in the interior, where Muslims are neglected.

“In Syria they have been breaking the soul and body of the Syrian Muslims since their occupation of that country. Small as the province of Northern Syria is, they have divided it into five autonomous so-called states, and divided and sub-divided these in order to subjugate the country and disintegrate the community. This is all directed against Muslims and Islam only. Christians there are a small minority. In fact the Muslim Wakfs are administered by the French to the exclusion of the Muslim proprietors, but not so the Christian Wakfs.

“Having noted these facts outside Morocco it is not unreasonable to believe this news from that country. There are no minorities to use for the game; the French, therefore, want to create one by creating a separate Berber community in the interests of Anthropology, Literature, and the fine art of Government!

“They are not likely to succeed with the grown people, but,

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unless rescued, the young generation may be lost to Morocco and Islam, and these sons of the very heroes of Islam in its early history may be made the bitterest opponents of Islam and the Arabs.

“ The petition was presented to the youthful Sultan, who is not yet twenty, by ex-Ministers, Judges, and notables in person. But they were refused hearing and chiefs among them were arrested and exiled. The translation is as follows:

“(1) That all Governors, Judges, Kaieds, Pachas and other Government officials should respect His Majesty's Suzerainty in matters religious as well as secular. An Edict to be published.

“(2) That all districts of Morocco, tribal or urban, should be made to submit to the Shariah courts.

“(3) Organization and reform of all courts, whether civil or Shariah, in all parts of the Sultanate, and appointment of efficient and capable men.

“(4) Unifying the education programme in all schools among all sections of the community, teaching Arabic, the language of the Qur-án, and giving instruction in the Islamic religion to all in country and town.

“(5) The respect of Arabic, which is the official language of the country, in all administration and courts, and the non-recognition of any dialect of Berber in any official way; also a veto on the use of the Latin characters for such dialect.

“(6) To stop missionaries from moving freely in town and country, in seasons and markets, and from publishing anything insulting to Islam and the Prophet (Peace be on him!).

“(7) Not to grant any help from the Sherifian Budget or public property to the missionary societies or for the purpose of building churches and mission halls in any part of Morocco.

“(8) Not to allow missionaries to erect institutes for orphans and waifs, or industrial schools, or to spend on them from the public funds and Muslim income, in accordance with the Muslim Law. As for those that have already been established, either the Sherifian Government should maintain or close them,

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for under no circumstance should these be left under the influence of the missionaries.

“(9) Not to appoint *priests and missionaries* in the Government schools or Education Department.

“(10) Not to interfere with the school-teachers in their regular tuition or the Ulemas and Muslim preachers in their travelling among the people, nor with the Sufis in the good work of teaching Islam.

“(11) The annulment of *passports* for travelling in the interior, for these restrictions prevent the town people from coming in contact with the country folks and teaching them religion and setting them a good example. Identity cards only should be sufficient.

“(12) The consideration of all Moorish inhabitants (foreigners excepted) as subject to the authority of the Sultan and to the Muslim Shariah and Sherifian courts, and the recognition of all Moors, except the Jews, as Muslims; and that no other faith should be recognized.

“(13) Granting recall and pardon to all those in exile or imprisoned because of this question, and non-interference with those who are dealing with this matter.”

Excommunication.

The Christian system of theology can boast of institutions which a Muslim finds rather hard to understand. A case in point was furnished very recently by the Vicar of Pelton, the Rev. E. A. Merryweather, who placed a ban of excommunication on two men and a woman on Sunday, October 12th, and expelled them from the congregation of his church for three years. This ban of the vicar's has been declared null and void by the Bishop of Durham; for in the Anglican Church it is the Bishop only who has the power of excommunication. But this aspect of the matter is a minor detail and need not detain us here. The terms of the excommunication in this case request “all Christian people, and Church people especially, to treat these men and women as heathens and publicans.”

What, then, is this excommunication, which places such a tremendous power in the hands of Christian clergy? It is, in

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a few words, the exclusion of a baptized person from the visible Church of Jesus Christ, and is, they say, based upon the precepts of Jesus Christ (Matt. xvi. 19, and xviii. 15-18) and Apostolic examples (1 Cor. v. 5; 1 Tim. i. 20, etc.), which purport to debar an excommunicated person from Church privileges, such, for instance, as that of the administration of the Holy Sacrament or the ministrations of the ministers of the Gospel.

The practice of excommunication was first transmitted to the Christian Church by the Jews, who found it a powerful weapon in the hands of the priestly class. Its origin can be traced to a primitive stage of civilization when the only means available to a ruder and less advanced type of humanity for the prevention of crime and the maintenance of order was to cut off the offender from all association or intercourse with his fellow-men. But what has all this got to do with religion nowadays? This power was seized by the Church when she arrogated to herself world dominion and power in heaven and on earth, with what results the tribunals of the Middle Ages afford abundant evidence, to say nothing of kings, sovereigns, and ruling princes.

But what a narrow conception of God, in this twentieth century, does such a peculiar institution carry with it! Why should a person be made dependent upon the Church? Can he not worship his God anywhere else? Is God confined to one church or denomination? Is it essential to go to the synagogue or church or temple—the practice of excommunication is at once both pagan and Jewish in origin—to hold communion with God? God is everywhere, under the winds and the stars. Yet from the institution of excommunication it would seem that churchgoing and the like is essential to salvation. But the days when men were terrified by threats of excommunication are gone by. There are no Jackdaws of Rheims to-day.

It is not to be wondered at that the Bishop of Durham, instead of condemning the practice of excommunication outright, merely deprecates the action of the vicar, because it infringes on his domain of authority. What astonishes us is

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that the clergy have the temerity to use it as a weapon against the people in the twentieth century.

The Bishop, in his letter (*vide* the *Daily Mail* for October 17, 1930), says:

SIR,—I understand that on Sunday last, the 12th October, in the course of the morning service at your parish church, you purported to pronounce a sentence of excommunication against three of your parishioners and to expel them from the congregation of the church for a certain period.

Such a proceeding on your part is entirely unauthorized and contrary to ecclesiastical law, and as your bishop and ordinary I hereby enjoin you at the service next Sunday morning, the 19th October, to give notice that such sentence of excommunication is wholly null and void, and I hereby forbid you to proceed on the footing that such sentence is of any force of validity by attempting to exclude the three parishioners against whom it was directed from attending public worship at your church or otherwise.

Yours faithfully,

HERBERT DUNELM.

As against this, just glance at the simple and noble teachings of Islam, which, because they refuse to recognize any sort of priesthood, are free from any taint of priestly arrogance, or any belief in supernatural powers vested in the hands of mortals. Furthermore, a church or temple or any consecrated piece of ground is not believed by Muslims to be the only place where God can be worshipped, and here let it be noted that the Holy Prophet Muhammad is reported to have said that of the many distinctive gifts granted him by Allah are some which have not been vouchsafed to any of his predecessors.

He says, "I have been given personal prestige; the whole of the earth has been made a place of worship for me; I have been sent as a Messenger unto the whole of the world; and I have been given a book which comprises all books." Without going into the details of each one of these gifts, suffice it to say that each is a matter of history.

The prophets preceding him fall into two categories: those who were weak and without any material power in their hands, and those who were given power. Jesus belongs to the former category, while Moses, David, and Solomon belong to the latter. Yet while Moses succeeded in liberating Israel from the thralldom of the Pharaohs, his people, under his very nose,

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disobeyed him and flouted his authority. Solomon inherited a powerful kingdom, yet his court was full of idols. As to Jesus, the less said the better. Muhammad, on the other hand, started as a poor man, without any material sources to help him, but finished his prophetic career as a successful man. The Qur-án, in the chapter called "Anfál," says: "Your prestige has been cast into the hearts of those who disbelieve." It often happened that even those people who came to make short work of Muhammad, when they set eyes on him at once declared for Islam. But in spite of this personal prestige he was a man who always made it clear to friends and strangers alike that he was nothing more than the son of a Quraishite who used to cook dried meat to eat.

Of all religions, Islam is the only one where the four walls of a consecrated place with altars in it can be dispensed with. It would seem, from the custom of excommunication and special services held in churches, that God is confined within four walls. The Jews cannot invoke God nor make their sacrificial offerings outside their synagogue. The Christians cannot worship their God without the four walls of a church. The bread and wine cannot be changed into the flesh and blood of Jesus outside the church. The Hindus must have a consecrated place to hold communion with God. But the Qur-án says, "Turn your faces in any direction you like and you will find God is there." He can be called upon in mountains or deserts, on land or sea, in a mosque or in a church. A Muslim can thus be seen saying his prayers everywhere. Those who have travelled in Muslim countries must have been struck by this realization by the Muslim of the universal presence of God.

The claim of Muhammad that he was a prophet for the world was proved during his lifetime. Amongst his followers were Persians, Romans, Abyssinians, and Indians. Hundreds of prophets have come to the world, but the names of the majority of them have been lost, nor is there any trace of their teachings. Even as regards those whose names are preserved, one fact is certain; that is, the number of their followers did not exceed a few hundred. With the exception of Moses you will not find one with a following of more than a hundred. Jesus, in

spite of his miracles which he must have performed before thousands if he performed them at all, could not count on even a few dozen at the time of need. Muhammad, on the other hand, within a short period of but twenty-three years addressed a gathering of more than a hundred thousand persons on the Plains of Mina, just before his death, each one of which was ready to lay down his life for him and the cause of Islam.

As to the Book which Muhammad brought, it is in a class by itself. All the books preceding it cannot claim the comprehensiveness of the Qur-án. The Torah is a history of nations and a collection of certain commandments and laws; excepting the doctrine of the Unity of God and some other minor details concerning the sacrifices, it is void of all such qualities as those on which Jesus laid great stress, namely, humility and gentleness. The Psalms of David are a collection of prayers and hymns. The Proverbs of Solomon are sermons. The Gospels are an incomplete record of the life of Jesus and some noble moral teachings which Judaism lacked. But, on the other hand, Muhammad's book is at once the Torah, the Psalms, and the Gospels. It is a history of nations; it is a collection of moral teachings and sermons and prayers; it contains all the fundamentals of religion; it deals with the details of prayer, and it lays down the principles regulating governmental and family relations.

Smoking.

Although Islam does not hold unlawful things which give innocent pleasure to some, yet the fact remains that there are certain habits, such as card-playing, smoking, etc., which have been looked upon with disfavour by some Muslim religious writers and divines. The Islamic system of life has no tolerance for things that are useless; and smoking is decidedly one of such. One of the few characteristics of the believers mentioned in the first few verses of the chapter "The Believers" is "those who shun useless things."

Besides the opinion given above, there is a still more important aspect of life which is not yet fathomed by Europe. In spiritual life abstinence from useless things is regarded by

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Muslims as one of the essential stages of spiritual and moral progress. All useless things, all things which create and leave bad smells, tend to keep back and retard the spiritual progress of man. For this reason it is that religious divines of Islam have always shunned smoking; pure agencies, pure spirits, cannot come near persons who practise the habit.

From the medical viewpoint the opinions of Dr. Frederick W. Alexander, formerly Medical Officer of Poplar, London, E., which appear in the *Medical Press and Circular*, are interesting. He mentions that while there is, without doubt, a soothing effect in watching the smoke wreaths and rings, many people derive little pleasure from smoking in the dark.

On the other hand [Dr. Alexander writes], over-indulgence may lead to loss of appetite, indigestion, gastro-intestinal disturbances, irregularity of the heart, chronic laryngeal and pharyngeal catarrh, and nerve eye-trouble. Tobacco must be barred where there is high tension indicative of danger. Excessive smoking depresses the vaso-motor centre, the blood pressure falls, and there is general collapse.

The cigarette (made from any tobacco) yields least of its nicotine to the smoke, while the pipe yields a very large proportion (70 per cent. to 80 per cent. in some cases) of its nicotine to the smoke reaching the mouth of the consumer. But cigarette smoke contains furfural (a harmful substance), especially the cheap Virginian cigarettes; this is practically absent in the smoke of the cigar and pipe.

Cigars, pipes, Egyptian and Turkish cigarettes, all yield ammonia, which is an antidote to furfural and aldehydes generally. The cheap Virginian cigarettes contain very little ammonia, and it is often the cigarette smoker who suffers from the effects of tobacco. Carbon monoxide poisoning is liable to occur from cigarettes smoked in excess—twenty or more a day.

Tobacco smoke is powerfully germicidal, containing *inter alia* pyridine, a potent germicide. During the Great Plague of London tobacco was much used by persons visiting the sick and by those employed in conveying dead bodies to the general receptacle. It was found that those persons who plentifully used it, either in smoking or snuffing, escaped most wonderfully the dire contagion.

This gave a great impetus to the practice, and smokers being considered immune, children were taught to smoke in order to avoid the scourge. Before the onslaught of the Great Plague tobacco was only used by the higher classes of people.

In the seventeenth century, having gained renown for its disinfecting properties, it was even used in the English churches as incense.

Tobacco rapidly destroys the cholera vibrio. During an epidemic of cholera in Hamburg not a single workman engaged in a cigar factory was attacked by the disease. It was also said that amongst 5,000 cigar makers only eight cases and four deaths occurred from cholera. Tobacco smoke also destroys the bacilli of pneumonia.

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An Englishman Looks at Islam.

Mr. St. J. Philby, of the Indian Civil Service, is an authority on Arabia. English papers report his acceptance of Islam as his religion. In the letter which he wrote to the *Daily Herald* for September 8, 1930, he says:

My decision to adopt Islam dates several years back, after an exhaustive study of the principles of the Wahabi creed as practised by the Nejd under Ibn Saud's regime.

I am convinced that the present greatness of England is largely based on the Cromwell Puritan period, which laid the firm moral foundations of the subsequent intellectual and spiritual development.

Similarly, I believe that the present Arabian Puritan movement harbingers an epoch of future political greatness, based on strong moral and spiritual foundations.

Also I regard the Islamic ethical system as a real democratic fraternity, and the general conduct of life, including marriage, divorce, and the absence of the unjust stigma of bastardy, resulting in a high standard of Arabian public morality, as definitely superior to the European ethical code based on Christianity.¹

Further, I am encouraged by the striking tribute to Islam contained in Shaw's *Methuselah*.

Any delay in my public acceptance of Islam was due entirely to various political and personal reasons now no longer valid, while I consider an open declaration of my sympathy with Arabian religious and political ideals as the best method of assisting the development of Arabian greatness.

The Muslim Society of Great Britain celebrates the Birthday of the Holy Prophet Muhammad.

The Muslim Society of Great Britain, under the chairmanship of the Right Hon. Al-Hajj Lord Headley (Al-Fārooq), celebrated the Birthday of the Holy Prophet Muhammad on September 30, 1930. The place chosen this year was the Hotel Metropole, Northumberland Avenue, London, W.C. 2, as being more in keeping with the dignity of the occasion. A photograph taken during the proceedings appears as a frontispiece to this number.

Before the appointed time friends of all denominations and nationalities began to pour into the hotel to pay their humble tribute to the memory of one of the few greatest men whose names are permanently bound up with the destiny of mankind. In the assembly could be seen Indians, Afghans, Egyptians,

¹ Italics are ours.—Ed. I.R.

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Syrians, Sikhs, Hindus, Englishmen (both Muslim and non-Muslim), Turks, Persians, Arabs, Palestinians, and Moroccans.

One of the most interesting features which lent additional and far-reaching importance to the occasion was the presence of all the diplomatic representatives of the Muslim countries and non-Muslim friends. Their Excellencies the Egyptian Minister, the Minister for the Hedjaz and Nejd, and the Counsellor of the Afghan Legation were among those who were present. His Highness Sirdār Shāh Wālī Khān, the Afghan Minister, who had kindly accepted the Society's invitation, was prevented from attending in person owing to a slight indisposition.

At 8.30 p.m. his Lordship took the chair, when a photograph of the audience was taken, after which the proceedings of the evening opened with the recital of the Qur-án, the translation being read by Mr. Habeebu 'llah Lovegrove, the Secretary of the Society.

The Chairman in his opening remarks referred to the progress of the work in the London Nizamiah Mosque, with a few explanatory words about the balance-sheet, printed copies of which had been distributed amongst those present. He then called upon Maulvī 'Abdu 'l-Majīd, M.A., the Imām of the Mosque, Woking, to deliver a short speech on the life of the Holy Prophet Muhammad. This was followed by a lecture by Brigadier-General R. D. B. Blakeney, C.M.G., D.S.O., on the Prophet Muhammad. The General is not a Muslim but a great admirer of the Holy Prophet.

It may interest our readers to learn that the enthusiasm and admiration of the General for the Holy Prophet Muhammad was aroused by that now very famous and erudite book, *The Ideal Prophet*, by Al-Hajj Khwaja Kamal-ud-Din, a copy of which had reached his hands through Mr. Jamal Husseini, the Secretary of the Palestine Delegation which visited England early this year. Since then the General has spoken of the Prophet to very large audiences in a way that no born Muslim could possibly have excelled. In one of his addresses, entitled "Does Islam hold the Key to the Peace of the World?" delivered on May 5, 1930, at the Sanctuary, Basil Street,

London, S.W., the General exhorted all his friends present to study the life of the Prophet, especially *The Ideal Prophet* by Khwaja Kamal-ud-Din; and, further, presented a copy of this book to the library attached to the Sanctuary for the use of the members.

The General's speech, the first part of which we are reproducing in this issue, deals with the life of the Prophet from quite a novel viewpoint, seeking to read and interpret it from one of the world-famous Pyramids. The speech was very much appreciated by our spiritualist friends. The points of the lecture were elucidated by the aid of a blackboard and chalk.

Lord Headley then called upon Mr. 'Abdullah Yūsuf 'Alī, I.C.S., to say a few words, and the proceedings were brought to a close by a vote of thanks to the audience, proposed by the Secretary, after which light refreshments were served.

The occasion was, in every sense, a success. Our thanks are due to the organizers for arranging this function, the importance of which cannot well be over-estimated. The Holy Prophet is grossly misrepresented in the West, and efforts of this nature deserve every recognition and support.

Amongst those present were Professor and Madame Léon, Sir 'Umar Hayāt Khān Tiwāna, Mrs. Buchanan-Hamilton, Lady Headley, Sirdar and Mrs. Ikbāl 'Alī Shah, and Mr. Mar-maduke Pickthall.

ISLAM EXPECTS EVERY MUSLIM TO DO HIS DUTY

The New Year is drawing near. Muslims living amongst non-Muslims, instead of giving other presents, will do well to make a present of books published by us.

Friday Prayer and Sermon.—At the London Muslim Prayer House—111, Campden Hill Road, London, W.8, close to Notting Hill Gate Tube Station—every Friday at 1 p.m. **Sunday Lectures** at 7.30 p.m. **Qur-ān and Arabic Classes**—every Sunday at 5.30–7 p.m. Nearest Tube Station: Notting Hill Gate.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking, at 3.15 p.m. Every Friday at 1 p.m.

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WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teaching. For further details, please write to the IMÁM of the Mosque, Woking.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means : (1) Peace ; (2) the way to achieve peace ; (3) submission ; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses, and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

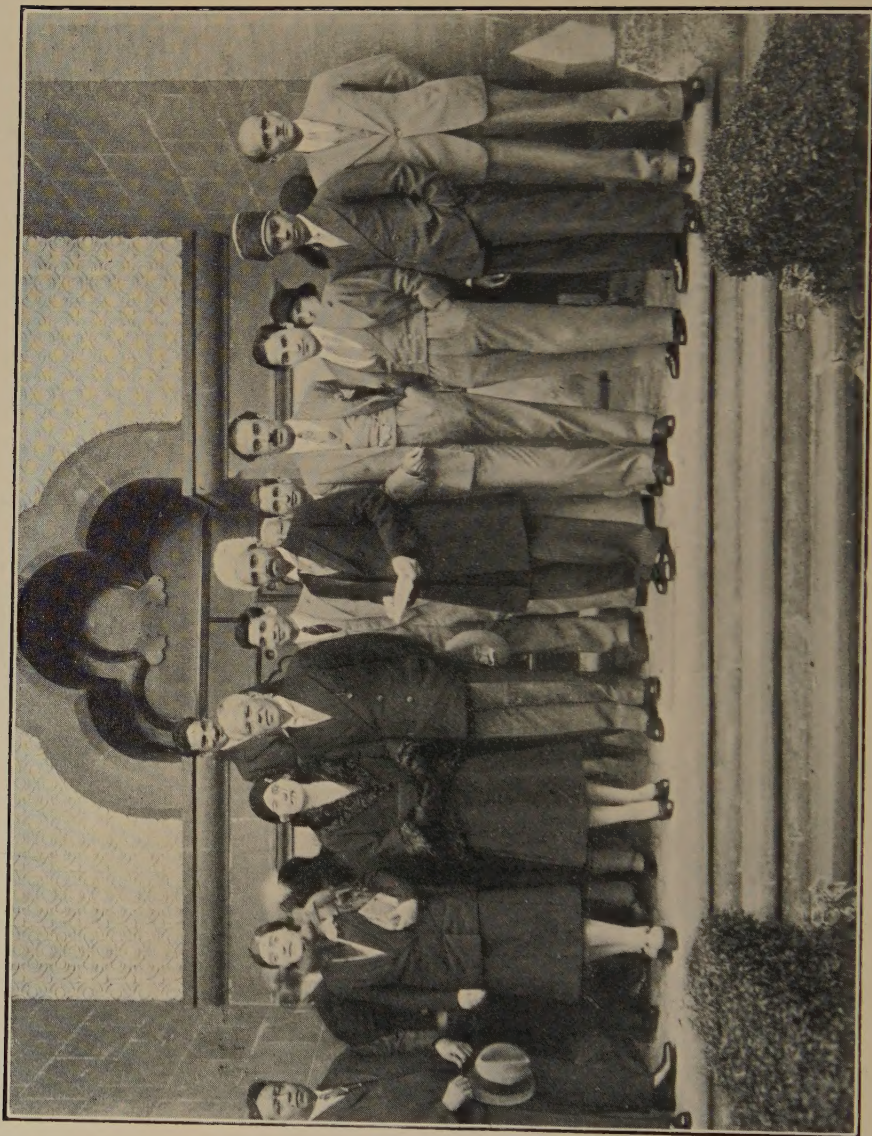
ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) angels ; (3) books from God ; (4) messengers from God ; (5) the hereafter ; (6) the measurement of good and evil ; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number : (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) prayer ; (3) fasting ; (4) almsgiving ; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the



AFTER THEIR HIGHNESSES' WEDDING CEREMONY ACCORDING TO ISLAMIC RITES, ON WEDNESDAY, OCTOBER 15, 1930. HIS HIGHNESS THE SULTAN OF JOHORE (fourth from the left), AND HER HIGHNESS THE SULTANA (third from the left), WITH MAULVIE 'ABDU 'L-MAJID, M.A., IMAM (fifth from the left), AND MUSLIM FRIENDS, AT THE MOSQUE, WOKING. CAPTAIN 'ABDULLAH (first from the left), AND 'ABDU 'L-KHALIQUE KHAN, B.A. (fourth from the right), AFFIXED THEIR SIGNATURES AS WITNESSES TO THE MARRIAGE CERTIFICATE.